Mr. *MARSHALL's*

SERMON

Before the

SONS of the CLERGY.

SERMON

BRITISH MUSEUM

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A

SERMON

Preach'd before the

SONS of the CLERGY,

AT THEIR

ANNUAL ASSEMBLY

IN THE

CATHEDRAL-CHURCH

OF

St. *PAUL*, *London*.

Upon *Thurſday Dec.* 6. 1711.

By NATH. MARSHALL, L.L.B. Rector of *FINCHLY*, *Middleſex*.

To which are annex'd, An *Abſtract* of the *Charter*, erecting the *Corporation*; and a True Account of the *Sums* diſtributed laſt Year.

LONDON:

Printed by *Geo. James*, for RICHARD SARE at *Grays-Inn-Gate* in *Holborn*, and THO. BAKER at the *Bible* and *Roſe* in *Ludgate-ſtreet*. 1712.

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Upon Thursday Dec. 6. 1711.

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To which are annex'd, An Abstract of the Charity-erecting the Corporation, and a True Account of the Sums distributed last Year.

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A SERMON

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GALAT. VI. 10.

Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας· μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

As we have, therefore, Opportunity, let us do Good unto all Men; especially unto them, which are of the Houſhold of Faith.

WHAT we tranſlate (a) *Opportunity*, has, with great Appearances of Authority and Reaſon, been obſerv'd to ſignify *Ability*; ſo that the Precept here laid down, of doing *Good to all Men*, is juſt as extenſive, as a fair and moral *Poſſibility* of Performance.

(a) *See Dr.* Hammond *on* Phil. iv. 10. Ἠκαιρεῖσθε: *where he cites* Chryſoſtome, Theophylact, *and* Gregory Nazianzen, Xenophon, Plutarch, *and* Pindar, *for this Interpretation.*

THE *Houſhold of Faith* may, in a Latitude of Conſtruction, take in all, who *name the Name of* CHRIST; all who profeſs His Religion, and wear the Badge of His Diſcipleſhip. But, if we conſider its Relation to the Context, and obſerve the entire Paragraph, which begins with the 6th, and ends with the 10th Verſe, we ſhall rather, I believe, incline to interpret it, in a Senſe more limited; as pointing to thoſe, whom the Occaſion, and the Argument of the Apoſtle, led Him, at this time, more particularly to mention.

HE takes his Riſe from the 6th Verſe: *Let him that is taught in the Word, communicate unto him that teacheth in all Good Things.* From whence he proceeds in a continued Thread down to my Text.

AND the Words (as well as the Occaſion of 'em) will eaſily comport with this reſtrain'd Acceptation: For οἰκέιος will indifferently ſignify either (*b*) *Domeſticks*, as oppoſed to *Strangers*; or ſuch, who are more (*c*) *Intimate* and *Familiar*, as oppoſed to *others* who are *leſs* ſo.

(*b*) Herodian, lib. 4.

(*c*) Thucydides, lib. 4. Herodian, lib. 3.

THEY, therefore, whoſe more immediate Buſineſs and Profeſſion it is, to acquaint themſelves moſt *intimately* and *familiarly* with the Doctrine of the Goſpel; They are the Perſons, who may be ſaid to make up τὲς οἰκέιους τῆς πίστεως, this *Houſhold of Faith.*

BUT, if we muſt needs interpret this *Houſhold* in a larger Senſe, let us take in the Analogy of Reaſon likewiſe: Then, if we are to *do Good to all Men*, as we have *Abilities* and *Means* of doing it; if we are to *do* it, more *eſpecially*, to thoſe of the ſame *Houſhold* with ourſelves; Then, I ſay, ſurely, the Officers of this *Houſhold*, the Fathers of this Family, the *Stewards of the Myſteries* of this Church, have yet a more peculiar Claim to our Regard and Aſſiſtance.

If Proximity of Relation was the Ground of the First Distinction, that is a Reason, which will plead more strongly for the Second.

In the Text, thus open'd, these Three Things are evidently founded.

First, A General Injunction to *do Good to all Men.* And this,

Secondly, Explain'd in a Practicable Sense; and enforc'd, in that Sense, with an emphatical Vehemence: Ἐργαζώμεθα ὡς καιρὸν ἔχομεν· If we can, *let us do Good to all Men:* But, if that be not possible, let us seek Occasions of doing it to as many as we can; to all, whom our Means, Abilities, or Opportunities of doing it, shall extend to.

Thirdly, Since the Objects of Charity will, at last, be too *many* for the Helps we can afford 'em; here is a more special Direction, which of those *many* shall have the Pre-eminence, *viz. The Houshold of Faith.*

I begin with the General Precept: The Extent of which I shall

1. Very briefly consider; And,

2. The Grounds of our Obligation to comply with it.

1. Its Extent; which, indeed, is very large, and reaches all the *Instances*, as well as *Objects* of Charity.

Good is a Word of Latitude, which will take in all the conceivable Expressions and Acts of Benevolence: From whatever our Neighbour may reap Advantage, or Benefit, That is the *Good* we stand obliged to *do*, to him, and for him. Is he Afflicted?

We must Comfort him. Is he Destitute? We must Support him. Is he Ignorant? We must Instruct him. Is he Vicious? We must endeavour to Reclaim, and to Reform him. Whatever be his Wants, whether Temporal, or Spiritual; whether his Mind, his Body, or Estate, be affected; we are to Administer, as we are able, a proper Relief: And to this we stand bound by the Law of Charity.

NOW, as we are to do all *Kinds* of *Good*; so, all *Sorts of Men* are entitled to it.

NECESSITY has always a Claim to *Charity*; That Title holds good, whoever may be the Object. The *Jew* and the *Samaritan* must forget their Hostilities, and mutual Reproaches, whenever the Distresses or Wounds of the one shall call for the Helping or Healing Hand of the other.

THUS, where-ever our own *Opportunities* meet with our Neighbour's *Wants*; the Concurrence is to be esteem'd Providential, and all other Distinctions must fall as Sacrifices to the endearing Alliance of our common Nature.

WOULD we now have Proofs of the Reasonableness and Fitness of this extensive Obligation? We need,

2. LOOK no farther, than to the Goodness of GOD, and the Posture of Things about us.

1. THE Goodness of GOD is here a sufficient Manifestation of His Will. The greatest Blessings of His Providence are the most extensive. (*d*) *He maketh his Sun to rise on the Evil, and on the Good; and sendeth Rain upon the Just, and Unjust.* And the Moral of His Example is recommended to our Imitation: If we also *bless them that curse us, do good to them that hate us, and pray for them, which despitefully use us, and persecute us*; This, we are told, is the Way to render

(*d*) Matth. v. 44, 45.

render us *the Children of our Father, which is in Heaven*; *i. e.* like Him, in the most beautiful Features of His Glorious Mind. Whatever the Course of His Providence may lead Him to *permit*, it was never in His *Original Purpose* to *make* any of His Creatures miserable. His Laws and His Government were each of 'em intended for the Welfare of the Great Community, and (as far as should be consistent with *That*) for the Happiness of each Single Member in it. The more we submit to those Restrictions and Rules of Life, which He has drawn out for us, as the Measures of our Obedience; the more directly do we make towards the Comforts and Satisfactions of our present State. It were easy to deduce this Matter into Instance and Fact; and from thence, to represent the Tendencies of every Vertue to the Improvement and Perfection of Humane Nature, and of Humane Life. But the Argument now before me, leads me no farther, than to that of *Good-will towards Men*. And, surely, we can never entertain a Doubt, Whether This be bound upon us by our Wise and Gracious Benefactor, when we consider, how conducive it is to the great Design of His Government, and to the Happiness of so many, who live under the Administrations of His Providence. Does He then consult, in the Course of His Laws, the Interests of those, for whose sake He enacted 'em? Those Interests are deeply and intimately involv'd in the Observances which are paid to the Law of Charity. Is the Welfare of the Great Community the peculiar Object of His Paternal Care? The *whole Family of Heaven and Earth* must be dissolv'd, the Ligaments of Society must burst, and fly asunder, if not cemented by Kind and Friendly Dispositions, and strengthned by Mutual Offices of Benevolence and Love. So that the Goodness of

GOD's *Nature* is, I say, a clear Manifestation of His *Will*.

OUR Persuasion of this will be yet farther confirm'd to us, if we consider,

2. THE Posture of Things about us; if we look into the Circumstances of the World, and there observe the Gaps which appear in the Dealings of Providence; the *Poverty* of *This* Man, and the *Abundance* of *That*; how the *Defects* of the *former*, and the *Redundancies* of the latter, make up, in the whole, a beauteous Symmetry; when yet the Appearances would be wild and ghastly, without a proper Application of one to the other.

THERE are Reasons enough for these Distinctions in Life: Were it only for the Test of various Vertues, and for the Improvement of different Talents. This alone would be a sufficient Apology for the Varieties and Vicissitudes of Life and Fortune; That they, who are laid under the Pressures of Affliction, may approve in it their Content and Patience, as well as their Submissiveness and Resignation to the Hand of GOD: On the other side; That they who are distinguish'd by the Felicities of a prosperous State, may signalize the Power of their proper Vertues, by Acts of Liberality and Compassion, and by a temperate Indulgence to their own Enjoyments. But now, if These, instead of *dealing out their Bread* to the Hungry, shall *consume, upon* their *Lusts*, the Blessings of Providence; the Reason of the Dispensation will be entirely frustrated; the Abundance of the Rich will be mis-employ'd and perverted from its proper Purpose; which will render the Vertues of the Poor, almost, if not altogether, impracticable; since it will be very hard to persuade Men, that they are to be content with Starving.

THE

THE World is sufficiently furnish'd for the Entertainment of all its Inhabitants. When all fit Allowances are made to the Distinctions of Rank and Order, there is still an Overplus in the *Superfluities* of *Some*, to compensate for the *Wants* and *Necessities* of *Others*. And from what has been alledg'd, as well as from manifold other Reasons, it is apparently the Will of GOD, that *Misery* should find a Relief from *Mercy*.

THUS much for the General Injunction, which obliges us to *do Good unto all Men*.

NOW, because the Narrowness of our Abilities, and the Limitation of our Powers, will not suffer us to comply with the utmost Extent of this Precept, taken in its full and literal Construction: Therefore I observ'd,

Secondly, That it is explain'd in a Practicable Sense, and enforced in that Sense with an emphatical Vehemence; Ἐργαζώμεθα ὡς καιρὸν ἔχομεν· If we can, *let us do Good to all Men*: But if that be not possible, let us seek Occasions of doing it to as many as we can; to all, whom our Means, Abilities, and *Opportunities* of doing it, shall extend to. Now, this implies these Two Things.

1. DILIGENCE in seeking out fit Occasions: And,

2. DISCRETION in chusing 'em; in distinguishing one from another; the more pressing from the more common Wants.

1. THEN, we must be diligent in seeking out fit Occasions of exercising this glorious Vertue.

THEY whom a liberal Providence has furnish'd with their *Daily Bread*, who are exempt from the Necessity of seeking it in the ordinary Road of Care and Business, must yet remember, That they have another Care and Business to provide for; some Portion

tion of which is incumbent upon all, who are not excepted by their own Neceſſities.

CHARITY, we ſay, muſt *begin at Home*; but if it *ends* there too, 'tis a barbarous Concluſion. It muſt diffuſe itſelf thence, as widely as 'tis poſſible, from the neareſt to the moſt diſtant Relations we ſtand in to one another.

EVERY Man comes into the World under this general Obligation, of doing all the Good he is able to do. Whatever is poſſible to Care and Induſtry, This he ſtands bound to from the Appointment of Providence. His own *Ability* is the Meaſure of his Conduct, and not another's *Importunity*. The *Generoſity* of the *Giver* ſhould therefore prevent the Shame of the *Receiver*, whoſe *Modeſty* contending often with his *Wants*, makes him the more *pitiable*, for being a *ſilent* Sufferer.

SUCH it is the Buſineſs, and the Duty of Charity to ſeek, and to relieve their ſecret Wants, with ſecret inoffenſive Succours.

Acts x. John iv. IT is ſaid of our Saviour, that He (*e*) *went about doing Good*; that it was His (*f*) *Meat to do the Will of Him that ſent* Him, *and to finiſh His Work*; i. e. It was His Profeſſion, and His Calling, the Buſineſs of His Life, and His daily Labour. Now, if the Splendor of His Example ſhall be thought too bright for our Imitation; yet we may follow Him at an humble Diſtance, and copy, what we can, from ſo fair a Sample of all uſeful Vertues.

2. OUR Diligence in ſeeking out fit Occaſions of Charity, muſt be attended with Diſcretion in chuſing 'em; in diſtinguiſhing one from another; the more preſſing from the more common Wants.

IF we can learn to give upon no better Motive, than the ridding ourſelves of an importunate and forward

To the WORSHIPFUL

Mr. RICHARD MANNINGHAM,
Mr. AMBROSE LEA,
Mr. RICHARD LAWRENCE,
Mr. RICHARD SARE,
CHARLES TALBOT, *Esq;*
Mr. GEORGE JAMES,
Mr. WILLIAM FULLER,
Mr. HENRY DIGHTON,
Mr. FRANCIS GORE,
Mr. WILLIAM HAYES,
Mr. MAURICE BOHEME,
Mr. JOHN PAYNE,

STEWARDS

For the late FEAST of the

SONS of the CLERGY:

THIS

SERMON,

Preach'd and Publish'd at their Request,

Is humbly DEDICATED

By their most Affectionate and Faithful Servant,

NATH. MARSHALL.

To the Worshipful

Mr. Richard Manning,
Mr. Amrose Lea,
Mr. Richard Lawrence,
Mr. Richard Sare,
Charles Talbot, Esq;
Mr. George James,
Mr. William Fuller,
Mr. Henry Dighton,
Mr. Francis Cole,
Mr. William Hayes,
Mr. Maurice Bowes,
Mr. John Layne,

STEWARDS.

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forward Pretender: if we ſquander away, upon the Bold and Clamorous, the Vagrant and the Slothful, what ſhould be the Portion of the Humble and the Induſtrious, we ſhall in no degree anſwer the Reaſons of this Duty, nor do the Good we are able to do.

THE Calculation, which has been made, of the Sums thus laviſhly given at all Adventures, is ſurprizingly (*g*) great. One half of 'em, methodized by a diſcreet and prudential Management, would go far towards a Proviſion for the moſt preſſing Wants.

IT is indeed a publick Nuſance, inſtead of Benefit, to Mankind, when Encouragement is given to Idleneſs and Vice; and the *Pretences* of a ſturdy Sloth are preferr'd to the real *Neceſſities* of a laborious and modeſt Vertue.

EVEN amongſt truly pitiable and unfeigned Wants, there is founded a juſt Diſtinction upon various Regards; *e. g.* As the Object may be nearer to, or remoter from us, in the Tye of ſome publick or private Relation; as the Caſe may be more urgent and preſſing, and ſo may call for a more immediate and ſpeedy Succour; as the Condition from which he is fallen, may have been more or leſs flouriſhing, and diſtinguiſh'd; as his Hopes and Expectations may have been rais'd to a Pitch, by fair and promiſing Appearances: Theſe all are Circumſtances to direct our Choice; and the general Obligation, which binds us to do all the Good we are able, will determine

(*g*) *The Author of the* Eſſay upon a probable Method of making a People Gainers in the Balance of Trade, *pag.* 65. *tells his Readers,* That upon a very moderate Computation, the Sums given in accidental Charities, at the Doors, and in the Streets, do amount, every Year, to 300000 *l.* in *England.*

the Preference, where most can be done. This therefore leads to the

THIRD Branch of my Text. For, since the Objects of Charity will at last be found too many for the Helps we can afford 'em; this more especially directs us which of those many shall have the Pre-eminence, *viz. The Houshold of Faith.* (*b*)

WHAT I design, upon this Head, is, to represent the Grounds of this Pre-eminence, and the Reasons which recommend this Case to your more especial Succour.

OF many others which might be urg'd, I shall chuse to insist upon these which follow.

I. THE Dignity of their Station, who are of *this Houshold*, or have presided in it, as Officers and Stewards.

II. THE Usefulness of their Office.

III. THEIR Right and Title to Maintenance from their People.

IV. THEIR more especial Claim upon *you*, when they meet with Neglect from *others*.

YOU will not, I'm persuaded, accuse me of any undue Assumption, for placing, as I do, in the Front of these several Motives,

I. THE Dignity of their Station, who are of this Houshold, or have presided in it, as Officers and Stewards.

WE enter upon this Argument under much Disadvantage, under the unseemly Suspicion of *Preaching up ourselves*, whenever we go about to *magnify*

(*b*) Fratres etiam vestri sumus, (*saith* Tertullian *in* Apologetic. adversus Gentes, *c.* 39.) jure Naturæ, matris unius; etsi vos parum Homines, quia mali Fratres. At quanto dignius fratres & dicuntur & habentur, qui unum Patrem Deum agnoverunt, qui unum Spiritum biberunt Sanctitatis, qui de uno utero Ignorantiæ ejusdem ad unam Lucem expaverint veritatis!

our

our *Office*. But if this shall be imputed to us in the Number of our Faults, and we must at last be accounted to *become Fools in glorying*; we must have Leave to borrow S. *Paul's* (*i*) Apology, and to tell Those, *of* whom *we ought to have been Commended*, that they *have Compell'd us*. For surely, it would ill comport with the due Discharge of our honourable Commission, tamely to endure the Insults of the Scorner, without any Return to his bold Objections.

How grating soever it may be to the Delicacy of some *Modern* Ears, the Language of the Scriptures, and of Primitive *Antiquity* (the best and surest Comment upon the other) represents the Ministers of GOD, as an Order of Men appointed to (*k*) *bless* in *His Name*; to be (*l*) *Ambassadors for* CHRIST; to (*m*) *remit and retain Sins*; to administer, with Authority, the Ordinances of His holy Religion, to receive into His Family, and to (*n*) expel from it; to preside in His Worship, and to intercede with GOD on the Behalf of His People. (*o*) *How shall they preach, except they be sent?* was a Riddle to S. *Paul*, which he thought incapable of any Solution; tho' some later Undertakers have found one for him.

THE Author to the *Hebrews* speaks in a Strain, which would now be imputed either to Pride or Priestcraft; (*p*) *Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls.* So S. *Paul* to the *Thessalonians*; (*q*) *We beseech you, Brethren, to know them which are over you*

(*i*) 2 Cor. xii. 11. (*k*) 1 Chron. xxiii. 13. (*l*) 2 Cor. v. 20. (*m*) John xx. 23. (*n*) Tit. iii. 10. *and* 1 Cor. v. 5. (*o*) Rom. x. 15. (*p*) Heb. xiii. 17. (*q*) 1 Thess. v. 12, 13.

All this is, in every Part of it, confirm'd by Primitive Practice.

See, to this Purpose, Justin Martyr, *Apol.* 2. *p.* 97, 98. Paris Edit. *where there is a large Passage, describing the Circumstances of* Christian Worship: Ὁ προεστὼς εὐχὰς ἀμφότερας καὶ εὐχαριστίας ἀναπέμπει. Origen, *cont.* Cels. *lib.* 3. *p.* 142.

in the Lord, and admonish you; and to esteem them very highly in Love, for their Work's Sake. The (r) Expressions applied to this Purpose are very significant, and were always used to denote great Authority and Power. The Office *then* was far from being vile or contemptible in the Eyes of the People.

THEY, indeed, who take their Estimate of Honour from the pompous Appearances of worldly Grandeur, will hardly be persuaded, that any Share of it can be due, where the Title is destitute of those glaring Proofs.

BUT then, if these be the Rules they judge by, the Master himself will have as little Credit, as his Servants. And, in Fact, as well as in just Construction, the very same Fate has usually been found to attend 'em both. *He that heareth you,* (s) says our Blessed Lord

Edit. Cantab. *has another such Passage,* Χειρίατοί δὲ, &c.

See in Apostol. Constitut. lib. 2. cap. 25. *what Character the Clergy then bore:* — Τιμᾶς τοῖς ἐν ὑμῖν λειτουργοῖς ἔστω πρεσβῦς, ἄρχοντες, καὶ ἡγεμόνες, καὶ βασιλεῖς· ΟΔΜΕΣΙΤΑΙ ΘΕΟΥ ΚΑΙ ΤΩΝ ΠΙΣΤΩΝ ΑΥΤΟΥ. Οἱ δοχεῖς τὸ λόγου, καὶ ἀγγελικοὶ, οἱ γνῶσιν ἐκ μελετῶν, καὶ φόβον τοῦ Θεοῦ, καὶ μαρτυρίαν τὸ δήμου ἔχοντες. Chrysost. Hom. 3. de Incomprehensibili Dei Natura: Ἐν ταύτῃ (says he, of Publick Worship) ὅτι τι πλέον, οὐ ἡ ὁμόνοια, καὶ συμφωνία, καὶ ἡ ἀγάπη σωτήριος; καὶ αἱ τῶν ἱερέων εὐχαί· διὰ γὰρ τοῦτο οἱ ἱερεῖς πρεσβεύουσιν, ἵνα αἱ τοῦ πλήθους εὐχαὶ δεκτικώτεραι γένωνται τῷ δεσπότῃ· πολλὴν τοίνυν σπουδὴν ἐπιδείξωμεθα συναγελάζεσθαι ταύταις ταῖς ὥραις.

Apostol. Can. N° 10, *and* 52, *speak full to the Practice of Church-Censures.* — Cyprian *all along supposes these Powers in the Church, especially in* Epist. 59.

Tertull. de Baptismo: — Dandi quidem jus habet summus Sacerdos qui est Episcopus, Dehinc Presbyteri & Diaconi, non tamen sine Episcopi Authoritate, propter Ecclesiæ honorem; quo salvo, salva Pax est. — *And* ibid in Apol. c. 39. — Coimus in Cœtum & Congregationem, &c. — Ibidem etiam Castigationes, Exhortationes, & Censura Divina. — Nam & Judicatur magno cum Pondere, ut apud certos de Dei Conspectu, summumq; futuri Judicii Præjudicium est, si quis ita deliquerit, ut a Communicatione Orationis, & Conventus, & omnis sacri Commercii, relegetur.

(r) Ἡγεμόσιν ὑμῶν, &, πεποιθόσιν ὑμῖν ἐν Κυρίῳ.

(s) Luke x. 16.

to His Disciples, *heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* The Reputation and Disgrace slide reciprocally from one to the other.

THOSE Words of our Saviour to His Apostles, (t) *Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven*; did, surely, convey some Power, some Authority, to the Persons they were address'd to; and the constant Practice of the Church, from its earliest Ages, proves, beyond all Contradiction, that this Authority descended downwards from them to others. (*u*)

(t) Matth. xviii. 18.

NOW, it is very hardly conceivable, that the Apostles should mistake the Meaning of their Master, in a Point of such Consequence, or transfer a Power, which was intended to expire with their own Persons.

IT is as hardly supposable, that they who receiv'd any Power from 'em, should miscompute its Extent, or knowingly strain it beyond its proper Boundaries.

(u) Οἱ Ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς· διὰ ταύτην οὖν τὴν αἰτίαν, προγνώσιν εἰληφότες τελείαν κατέστησαν τοὺς προειρημένους, καὶ μεταξὺ ἐπινομὴν ἐδώκασιν, ὅπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. Clement. Epist. ad Corinth. i.

Nothing can be a more pregnant Proof than this, of a successive Ministry, design'd and ordain'd by the Apostles.

Antiquity is full of this Acknowledgment. The whole Strain of Ignatius's Epistles, *both larger and smaller, supposes a just Distinction between Clergy and Laity.* — Epist. ad Smyrn. c. 8. Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, &c. Χωρὶς τοῦ ἐπισκόπου οὐκ ἔξον ἐστὶν, οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν. *And again,* ibid. — Μηδεὶς χωρὶς τοῦ ἐπισκόπου τί πρασσέτω τῶν ἀνηκόντων εἰς ἐκκλησίαν. *And* Clement. in Epist. i. ad Cor. *speaks home to this Distinction.* — Τῷ γὰρ ἀρχιερεῖ ἰδίαι λειτουργίαι δεδομέναι εἰσὶ, καὶ τοῖς ἱερεῦσιν ἰδίος ὁ τόπος προστέτακται· καὶ Λευίταις ἰδίαι διακονίαι ἐπίκεινται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασι δέδεται.

THERE

THERE could *then* be no Temptation to exceed, when every Increaſe of *Power* brought on a proportionable Increaſe of *Danger*.

THERE could *then* be no Likelihood of Succeſs in a corrupt Pretenſion, when Recourſe was ſo eaſy to the Fountain; when the Apoſtles themſelves were at hand, to correct any Error, or to cruſh and ſuppreſs any growing Exorbitance.

THE Memory of theſe Things could not *preſently* be loſt, which would prevent for ſome time any remarkable Deviation from the Primitive Model.

SO that, if the Apoſtles will be allow'd to have been competent Judges, what Portions of their Authority were fit to be tranſmitted to ſucceeding Generations; if conſtant uninterrupted Practice, commencing from *theirs*, and continuing to *our* Times, will be allow'd for a ſufficient Evidence of what they thought and did upon this Matter; the Claims of the Miniſtry are ſufficiently eſtabliſh'd, as having Fact to vouch for 'em; and Fact, in this Caſe, goes far, as you ſee, towards a Proof of Right.

THE unjuſt Sentence of a ſubordinate Magiſtrate is indeed repealable in a higher Court. But will any Man therefore ſay, that the Sentence of the former carries no Weight with it?

A JUDGE is a falſible Interpreter of Law; he may miſtake the Deſign and Meaning of the Legiſlator, and may conſequently err in his judicial Determinations. But will any Man thence infer, that his Office is of no Uſe nor Conſequence? and that it is really no matter what he ſhall determine?

PRIVATE Perſons may talk over a Statute, or debate any Difficulties ariſing from it, in Converſation, or in Study. But will any Man be ſo perverſe, as to con-

conclude from thence, that they may therefore deliver an authoritative Sentence, or assume the Commission and the Privilege belonging to the Bench?

In *Secular* Matters, *no Man taketh this Honour to himself*; and none should presume to (x) do it in *Spiritual*, *but such as are call'd of* God, *as was* Aaron.

(x) Heb. v.

It was not only for the Conviction of Infidels, that (y) *Apostles, Prophets, and Evangelists*, were *appointed*; but it was *for the perfecting of the Saints*, and *for the edifying of the Body of* Christ, *till we all come in the Unity of the Faith, and of the Knowledge of the Son of* God, *unto a perfect Man, unto the Measure of the Stature of the Fulness of* Christ. *The Work of the Ministry* must therefore last as long as the Reason and Occasion of it: *Till* that *Measure* be attained, and that *Body* fully *edified*; *till* the *Saints* are *perfected*; *tossed about no longer to and fro with every Wind of Doctrine*; *i. e.* So long as this imperfect State shall last, so long *the Work of the Ministry* must continue.

(y) Ephes. iv. *from* ver. 11.

But now, it is impossible, that the Office should answer the Design of its Institution, if it be not protected from the Insolence of bold *Despisers*. It is not to be expected, that our Instructions shall be much regarded, or indeed the Gospel itself, whose Ordinances we administer, if our Persons shall be vilified, and our Character insulted by every mean conceited *Disputer*.

The Wisdom of God did, doubtless, foresee, and guard against this Consequence, when He appointed, both under the Law, and under the Gospel, that such a distinguish'd Reverence should be paid to those, who

were

1 Cor. ix. were to (z) *minister about Holy Things.* And the Wisdom of all Ages and Nations has agreed in paying it. (*a*)

For, let it not, I beseech you, be grievous, if I add, in the

II^d Place, the *Usefulness* to the *Dignity* of our Office.

The Ax and the Gibbet would be found too feeble Barriers of Vertue, if they were not assisted with the Motives of Religion, and with the *Terrors of the Lord.*

As meanly as many may think of our Labours, some of the good Order, that's yet left in the World, some Impressions upon the Wills, and some Convictions upon the Consciences of Men, we trust, may be owing to our Care and Application.

Now, if Religion be useful to the State, the Men, thro' whose Hands it passes, cannot be hurtful.

We plead for no Privilege inconsistent with the Ends of Policy and Government; for nothing more, than what is necessary to secure our holy Religion, and that precious *Depositum*, which was committed to us by our Great Master.

If the State thinks fit to Encourage and Protect us, we gratefully acknowledge the Benefit, and the Obligation. If it refuses, we pretend no farther Remedy, beyond that approved Resource of our

(*a*) Rex Anius Rex idem hominum Phœbiq; Sacerdos, Virg. Æn. 3. *Upon which*, Servius *has this Remark*, Sane majorum hæc erat consuetudo, ut Rex etiam Sacerdos esset, vel Pontifex.

Ipse plurima sacra obibat, *says* Livy *of* Numa, lib. 1. c. 20. *And* Justin, lib. 36. cap. 3. *of the Jews*; Mos apud Judæos fuit, ut eosdem Reges, & Sacerdotes haberent; quorum Justitiâ Religione permixtâ, incredibile quantum coaluere. *The Wisdom of these Nations thought, that Religion and its Ministers were to be had in Honour.*

Prayers

Prayers and Tears. I ſay, the Church and its Clergy claim, *as ſuch*, no farther Remedy. For I do not now conſider, what Rights may belong to the One, or to the Other, as they are incorporated with our Conſtitution, and become Parts and Members of our Legal Eſtabliſhment. But, I ſay, the Powers they derive from CHRIST are purely Spiritual; and applicable to Purpoſes, which are purely and ſolely ſuch. So that they can never interfere with thoſe other *Powers*, which, as well as themſelves, *are ordain'd of* GOD. (*b*)

THE Putting invidious Caſes, and Arguing from poſſible Abuſes, will conclude alike againſt all Authority. Yet this is the great Maſter-piece of that inſolent applauded Writer, who has pretended to vindicate the Rights of the Chriſtian Church, plainly by ſhewing, that She can have none belong to Her, becauſe it is poſſible, that She may exceed Her Limits, and abuſe Her Truſt.

BUT if (as he gravely contends) every Man has a Right to his own Religion, and (*c*) to worſhip GOD after what Way he pleaſes, and to form what Clubs he will for that Purpoſe; he then is as likely, as we, to clash with the Civil Power, and to claim an Authority diſtinct from *that*.

SO that his Bugbear Objection, of two *Independent Powers in one and the ſame Society*, touches not upon ours, but ſtands full in the Way of his own Poſition. We, indeed, contend for the Being of two ſuch

(*b*) Rom. xiii. 1. Ἄλλοι ἄρχει βασιλείας, καὶ ἄλλοι ἱερωσύνης. Chryſoſt. Hom. 4. in Iſai. vi. 1. Ibid. — Speaking of *Prieſt* and *King*, he has theſe Words: — Οὗτος μὲν τὰ ἐπὶ γῆς ἔλαχεν οἰκονομεῖν· ὁ δὲ τὰ ἱερωσύνης δεσμὸς ἄνω κάθηται. Tom. 5. Savil. Edit. 1612. p. 148.

(*c*) *See Book of the* Rights, *p.* 15, &c.

Powers; but then we inſiſt, that the Societies are diſtinct, in which they are exerciſed; whereas he falls directly into the Miſchief of his own Abſurdity; declaring, as he does, by neceſſary Conſequence, That in the very ſame Society, there are as many Independent *Powers*, as *Perſons*.

Did we now limit the Commiſſion of our Governours, and then boldly ſuggeſt to 'em, what they might expect, whenever they ſhould exceed it: Did we tell 'em, that their Authority was deriv'd from their People; and then, did we teach thoſe People the proper Occaſions of reſuming it; the Objection, indeed, would ſtick more cloſely, tho' I am apt to ſuſpect, that it would be preſs'd more faintly. But the Cauſe I am pleading is that of (*d*) *Orthodox and Loyal Clergy*, who pretend no Commiſſion from God to dethrone His Vicegerents, nor to chaſtiſe 'em in their *Perſonal*, for the Errors they may commit in their *Politick*, Capacity.

(*d*) *See* Preface *to the* Charter.

The Atheiſt himſelf will do ſo much Juſtice to Religion, as to acknowledge its uſeful Tendency, and its Subſerviency to all the good Purpoſes of Government and Society. He thinks 'em ſo well calculated for each other, that he concludes the latter to be the Contriver and Parent of the former.

But now, did ever Religion ſubſiſt, without an Order of Men, whoſe Buſineſs it ſhould be to adorn and recommend it? Had there been ever ſuch a thing as meer Natural Religion, even that would have required a ſettled Miniſtry, to preſerve and to ſupport it. So ill do They deſerve of both, who would ſet the State at Variance with the Church.

The Courſe of this Argument has a little tranſported me beyond my firſt Intentions; but the Digreſſion

greſſion (if it be one) will, I hope, be pardonable in ſuch an Audience; ſince, I preſume, it is not altogether foreign from the Occaſion of our preſent Aſſembly, to conſult the Honour of our Common Family, to pay ſome Regard to the *Memory* of our *Fathers*, and to the *Character* of our *Brethren*.

INDEED, if the Merit of the *Father* be the Ground of the *Son*'s Pretenſion, and the Claim of the *Widow* be form'd upon the *Husband*'s Character; it can never be unfit to repreſent and vindicate the one, in order to obtain Support and Compaſſion for the other.

III. THEREFORE, if a ſettled Miniſtry be thus really uſeful; thus neceſſary to Purpoſes ſo truly valuable; they have, ſurely, ſome Title to *Maintenance* from their People; and *they who preach the Goſpel ſhould live of the Goſpel*. The Apoſtle expreſly tells us, that (*e*) *the Lord hath ordained ſo*; and aſſerts his own Right, when yet he chuſes to depart from it.

IT can never, indeed, be in Reaſon fit, that the Cares of Life ſhould be ſuffer'd to diſtract us, whilſt we are employ'd in recommending the Intereſts of Vertue, and lay out our Pains and Studies upon the Publick Welfare.

'TIS, I know, the common Anſwer to all our Exhortations and Perſuaſives, that it is our Trade

(*e*) 1 Cor. ix. 14, &c. Ἐννόησον (ſays Chryſoſt. Tom. 6. Savil. Edit.) ὅσα Ἰουδαῖοι ἐδίδοσαν, δεκάτας, ἀπαρχὰς, πάλιν δεκάτας, καὶ πάλιν ἄλλας δεκάτας, καὶ πάλιν τεισκαιδεκάτας, καὶ ἕτερα σίκλον, καὶ οὐδεὶς ἔλεγεν ὅτι πολλὰ καταδύονται· ἀλλ' ὅσῳ ἂν πλείονα λάβωσι, τοσούτῳ καὶ πλείων ὁ μισθός· οὐκ ἔλασσον, πολλὰ λαμβάνουσι, γαστέρα ἔχουσι, ἃ μοὶ οὐκέτι λεγόντων τινῶν.

Homil. *whoſe Title is this:*

Περὶ τοῦ ὅτι δεῖ χρὴ ὀνειδίζειν τοὺς ἱερεῖς ἐκ τῶν ζώντων ἐν αὐταρκείᾳ· ἀλλ' ὡς πατέρας χρῆναι, καὶ τὰ παρ' ἑαυτῶν τούτοις μᾶλλον εἰσφέρειν.

to uſe 'em; that we get by the Goſpel, and do therefore commend the Bridge which carries us.

But we might here very juſtly complain of peculiar Hardſhip, in ſuffering under a Charge, which would equally affect all other Callings.

Had Honour or Profit been really the final Motives to our Choice, there are (we know) more thriving Profeſſions, which (without Diſparagement be it ſpoken) would have required leſs Preparation than ours, both of Expence and Study.

Mean while, it is not enough conſider'd what a World we live in; a World, wherein Appearance paſſes for Argument; and even a Feather, if it be but gawdy, has the Weight of a Demonſtration. In ſuch a World as this, Poverty is ſure to be attended with Contempt; and whatever be the Character, the Perſon who wears it will have no Authority, when he cannot ſupport it with ſome outward Luſtre. *Solomon* long ago obſerved, that (*f*) *the poor Man's Wiſdom* was *deſpiſed, and his Words* were *not heard.* This, perhaps, is what ſome Men mean, and would be fond of; to ſee us, at once, too low, both for Influence and Envy. (*g*)

(*f*) Eccleſ. 16.

(*g*) See Book de Rights, 20, &c.

But we have better Hope from a State profeſſing to believe in Christ Jesus, and to be bound by the Laws and Ordinances of His holy Religion: I ſay, we have Hope, that it will encourage the Good-Will of ſome, and reſtrain the Malice of others, and make, in due Time, a Full Proviſion for the *Houſhold of Faith.*

The Reaſon of Things, and the Inſtitution of Christ, do both of 'em require it. The State, 'tis true, muſt judge of the Proportion; but the State itſelf is bound by the Orders of Christ, who is common Head to That, and to the Church.

The

THE latter was once in Poſſeſſion of an invidious Plenty; and when ſhe was ſo, did enough approve her *Readineſs to give*, and her *Gladneſs to diſtribute*, in all the Inſtances both of publick and private Charity. However, the Rapacity of former Ages has ſufficiently weakned the Force of this Objection; which now is revers'd upon us, in this Time *of Rebuke and Blaſphemy*, when our *Misfortune* is become our *Fault*, and our *Poverty* imputed to us for a *Crime*.

WERE it not for the peculiar Bleſſing of an indulgent Providence, there would be more room for puſhing this Charge upon a *Married Clergy*. And it will ever be the Matter of juſt Aſtoniſhment, that ſo many Difficulties and Preſſures as They have to encounter, ſhould deſcend upon their Poſterity with no farther Weight; that we ſhould ſee ſuch a numerous great Aſſembly; ſo many famous in their Generation, flouriſhing in Buſineſs, diſtinguiſh'd in the ſeveral Profeſſions of Life; all the Deſcendents of a *Clergy*, more remarkable for their *Vertues* than their *Riches*, who have, too often, no other Legacy to leave behind 'em, than the Pattern of their Piety, and the Memory of their bright Examples.

SOMEWHAT has been done by Her Preſent (*b*) Majeſty, towards reſcuing Her Crown from the Infamy of Papal Sacrilege and Uſurpation. A great deal, indeed, for a Time of ſuch Diſtreſs and Difficulty. Why ſhould we not, then, believe, that the manifold Bleſſings of Her Auſpicious Reign, are the Returns of Heaven to Her Pious Reſtitution? Why ſhould we not hope, from the favourable Appearances of the preſent (Glorious) Conjuncture, that the Meaſure of what is wanting will, at length, be fill'd up, when the *Bleſſing of Peace* ſhall have reſtored to us that of *Plenty*?

(*b*) *Gift of* Firſt Fruits *and* Tenths *to poor* Clergy.

Finally,

Finally, If this, from Others, be a fair and reasonable Expectation; much more is it so from You. Tho' Others should neglect the *Houshold of Faith*; should disparage the *Dignity*, the *Usefulness* of the Profession; should disallow its Title to Honour, and to *Maintenance*, and look unconcern'd upon the Distresses of your Family; yet You stand engaged, indeed the more engaged, to relieve, and to assist it.

For you are Brethren of the same Stock, Branches of the same Root, have been educated in the same Nursery of Religion, and Vertue, with those who now are the Objects of your Compassion, and implore your Regard, to *your own*, and *their* Common Original.

The Husbands of those Widows, the Fathers of those Children, who now are your humble Petitioners for Relief and Support, were *Stewards of the Mysteries of* Christ, and *Fellow-Labourers* with your Fathers in His Blessed Gospel. And, whatever ye shall do *for one of these Little Ones*, for one of their destitute and helpless Relicts, will, in a gracious Construction, be accepted as done for Them.

Could those happy Souls, who are at Rest with God, be touch'd with a Feeling of the Cares, which here embaras's'd and perplex'd 'em; they would observe, with Joy, the Labours of your officious Love; they would bless the *Father of Mercies*, for *shedding abroad* this *Love in your Hearts*; they would beseech the God *of all Grace*, that He would *pour upon you the Riches of it*; and *make you to abound yet more and more*, in this, and every other Vertue.

(*i*) Phil. ii. 1. (*i*) If, *therefore, there be any Consolation in* Christ, *if any Comfort in Love, if any Fellowship of the Spirit,*

if

if any Bowels and Mercies; as far as ye may, *fulfil* ye their *Joy.*

So may the Peace and Mercies of God descend from you to your latest Posterity! May you never be Petitioners to the Throne of Grace, without a favourable Audience; nor, at any time, *depart from it without a Blessing!*

May God be ever present to all your Wants, whether they be Temporal, or Spiritual, Bodily, or Ghostly! May He always attend you, with His propitious Succours, in the Time of Tribulation, and in the Day of your Necessity; till, at length, He removes you to that more perfect State, where all your Necessities and Wants shall cease; to that enlightning Beatifick Presence, where there is *Fulness of Joy, and Pleasure, for evermore!*

FINIS.

An Abſtract *of the* CHARTER *granted by His late Majeſty King* CHARLES II. *for erecting a* Corporation *for Relief of Poor Widows and Children of* Clergy-men: *Dated* July 1. 1678.

HIS ſaid late Majeſty having taken Notice, That divers Charitable Perſons had appear'd very forward in Contributing to the Relief of ſuch of the Widows and Children of *Loyal* and *Orthodox Clergymen* as were Poor, and of the good Effect the ſame had; and taking into his Princely Conſideration, the great Sufferings of many of the Clergy in *England* for their Loyalty; was graciouſly pleas'd by his CHARTER, under the Great Seal of *England*, to ordain, conſtitute, and grant, that the Perſons therein nam'd, and their Succeſſors, (to be elected as is therein expreſs'd) Be one Body Politick and Corporate, by the Name of, The Governors of the Charity for Relief of Poor Widows and Children of Clergymen: And that by the ſame Name they ſhould have perpetual Succeſſion, and be capable to purchaſe, have, or take Mannors, Lands, and Hereditaments, *&c.* not exceeding the yearly Value of Two thouſand Pounds, and all manner of Goods and Chattels, and to diſpoſe thereof: And by that Name to plead and to be impleaded in all Actions, *&c.* And to act all other Matters and Things, as fully as any other Body Politick in this Realm can do: And that the ſaid Governours ſhould have one Common Seal.

And His ſaid late Majeſty did further grant to the ſaid Governors, That there ſhould be a Preſident, a Vice-Preſident, Three Treaſurers, and Forty-two Aſſiſtants, Members of the ſaid Corporation, and that they, or any Five of them (whereof the Preſident, Vice-Preſident, or one of the Treaſurers to be One) ſhould be call'd The Court of Aſſiſtants of the ſaid Corporation, who ſhould have the Management of all the Affairs of the ſaid Corporation, and ſhould make Laws and Ordinances for the good Government thereof, as well in matters concerning

cerning the ſaid Corporation, as in electing of Officers, and Management of their Revenues; and inflict Penalties on Offenders againſt the ſaid Laws, and recover the ſame to the Uſe of the ſaid Corporation.

And therein it is appointed, That the Perſons thereby conſtituted, to be firſt Preſident, Vice-Preſident, Treaſurers and firſt Aſſiſtants, ſhould continue in their reſpective Places until the ſecond Thurſday in *Nov.* 1679. And from thenceforth, until there ſhould be a new Choice made of Perſons to ſucceed them.

And that on every Second Thurſday in *Nov.* for ever, (or oftner if there be occaſion) there ſhould be a general Aſſembly of the ſaid Governors: And the major Part of the Members then preſent, might chuſe a Preſident, Vice-Preſident, Three Treaſurers, and Forty two Aſſiſtants, who ſhould continue for the Year following; and that in caſe of the Death of any of the ſaid Officers within the Year, others might be choſen at a general Aſſembly into their Places.

And that ſuch general Aſſembly might elect ſuch other Perſon or Perſons to be Members and Governors of the ſaid Corporation, as they, or the greater part of them, ſhould think fit.

Provided, That the Preſident, Vice-Preſident, and Treaſurers above-nam'd, ſhould, before they enter upon their Places, take their Oaths before the Lord Chancellor, faithfully to execute their reſpective Truſts; And that all other the Members of the ſaid Corporation, before they act as Aſſiſtants, and all ſucceeding Preſidents, Vice-Preſidents, Treaſurers, Aſſiſtants, and all other their inferior Officers, ſhould take the like Oath before the Perſons by the ſaid CHARTER impower'd to adminiſter the ſame.

And that the Lord Arch-biſhop of Canterbury, Lord High Chancellor of England, Lord Arch-biſhop of York, or Lord Keeper of the Great Seal of England, Lord High Treaſurer, Lord Biſhop of London, Lord Almoner, and the Lord Mayor of London for the Time being, ſhould be Viſitors of the ſaid Corporation, and ſettle all Differences about the Government thereof, and touching the Diſpoſition of their Revenues.

The Number of the Widows and Children, who were Partake of the Charity of this Corporation, and the several Sums which were distributed to them at the last Court of Distribution.

	£	s.
One Widow at 6*l.* One at 4*l.* One at 3*l.* 10*s.* Twenty six at Five Pounds a Year each	143	10
Sixty five Widows and Children at Three Pounds a Year each	195	00
Forty two Widows and Children at Two Pounds ten Shillings a Year each	105	00
One hundred seventy two at two Pounds a Year each	344	00
Ninety three Widows and Children at One Pound ten Shillings a Year each	139	10
Forty four Widows and Children at One Pound a Year each, and One at ten Shillings	044	10
More given to three Widows	007	00
Two Children put out Apprentice, at Ten Pounds each	020	00
	998	10